

The argument vpon the Epistle of the Apostle Saynt Paule vnto the Ephesians by D. Erasmus of Rotterdame.



Ephesus was somer tyme the chiefe cite of the lesse Asia, a cite superstitiously geuen to the worshipping of deuilles, and especially of Diana, for whiche cause it is called in the actes of the Apostles, the worshippet of Diana, not of Diana the hunkour, vnto whome the Pories attribute bowe and arrows, but Diana with many pappes, whome the Grecians call Polymaston, and saye, she is the nourer of all maner of beastes, after Hieromes reporting. For the temple of Diana at Ephesus, was in the greatest estimation of al the world, so much that the Chyke iurours make special mencion of it, almost in al their writings. These men gaue their whole studies vnto curiouse artes and sciences: as we may gather where we reade, that at the preaching of the Apostles, they brought in theyr bookes of enchauntment, and burned them in the fyr, and whan they had coumpred the price, they founde it to be fiftie thousand sluerlinges, as it is purposed in the xix. Cap. of the Actes. And therefore to thentent he might withdrawe them from those great erreours, he caried still among them thire yeares, traouaylling all that while, to the vttermost of hys power, to bring the thyng to passe, that myght be to the profizable for warding of their saluacion, albeit many of them made great resistence agaynst him, as he specifyeth hymselfe in an other place. And there he was cast to beastes: lyke as he maketh mencion, in his seconde Epistle to the Corinthians. And whan he departed from thence, he commaunded Timothee to remaine there still amonge them. And like as that Citie was full of Curious men, and suche as were geuen to magicall artes, euen so had it many great learned men in it. By reason wherof, Paule, as he tempereth hymselfe according to the maners and natures of all men, maketh often mencion of deuils and spirites, whan he sheweth the difference of good men and bad. Besides these, he openeth certayne darke hard sentences. For there is none of his Epistles, that hath so darke and hidde sentences in it, as this to the Ephesians. So as it shoulde seme, that this Epistle was the chiefe occasion, why Petre wrote after this sorte. Euen as our deery beloved brother Paule, according to the wisdom geuen vnto hym, wrote to you, yea, almost in euery Epistle, speaking of suche thynges: among whiche, many thynges are harde to be vnderstanden, which they that are bulcarned, and vngable, peruert, as they doe other scriptures to theyr owne destruction. Therefore because these men abode constantly in the fapth, he exhorteth them to continue and goe still forwarde, vntill they were become perfite: putting them in remembraunce, what maner of people they were, whan they were addict vnto naughtines, and did serue vnto wicked spirites: and what they are become now, that they are engrafted vnto Christe: and teacheth them withall, that althoughe the grace of the Gospell was promised vnto the Jewes, yet that by the eternall decree of God, it was rightfully enlarged vnto the Gentiles also: and that he was a minister ordained of God, to that same office. And forasmuche as he wrote this Epistle, being in prison, he exhorteth them, not to cast downe theyr hartes for his afflictions, but rather thinke, that they haue so much the more cause to reioyce. These

the Argument

things he treateth of in the first and seconde Chapters. In the other three, he presenteth the fountaine of godly conuersation vnto them, shewing what is to be followed, and what is to bee auoyded: the dutyes of the husbandes to the wyues, and of the wyues vnto the husbandes: the offices of parentes to their children, and of the children to theyr parentes: the duties of maisters to their seruantes, and of seruantes to their maisters. This Epistle was writen from the cite of Rome by Cicerus the Diacon, whome he speaketh of in the end of the Epistle, calling him a faithful minister. Ambrose saith furthermore, that he wrote it in prison, when he was caried from Hierusalem to Rome, and liued vnder surtrie without the reines, in the torment that he had taken for hye.

The ende of the Argument

The paraphrase of Erasmus vpon the Epistle of saint Paul the Apostle to the Ephesians.

¶ The i. Chapter.

W^hat an Epistle of Ihesus Christ by the will of God. To the Catholics, which are of
Ephesus, and to them which be true on Ihesus Christ. Grace be with you and peace from
God our father, and from our Lord Ihesus Christ. Whiche be God the father of our lord
Ihesus Christ, which hath blessed us with all manner of spirituall blessing in heu-
ly things by Christ, according as he had chosen us in him, before the foundations of the
world were layde, that we should be holy, and without blame before him, thow-
whiche obeyed to before thow Ihesus Christ, so he praye unto himselfe, according
to the good pleasure of his will, in the place of the glory of his grace, wherewith he hath
made us accepted thow the blessing. By whom we haue redemption thow his blood,
euen the largenes of sinnes, according to the riches of grace wherof he hath ministered
unto us abundantly in all wisdome and knowledge. And hath opened vnto us the my-
tery of his will according to his good pleasure, whiche he had purposed in himselfe, to haue
it decayed, when the time was full, that he might set up all things perfectly by Christ
(both the things which are in heauen, and the things which are in earth) euen by him,
by whome we are made holy, and wher these things are wrought according to the purpose of
him by whose power all things are wrought, according to the purpose of his owne will:
that we, wher before we were in darkness, should be vnto the place of his glory, in whom
also we be true, for as much as we haue heard for witness of truth, euen the Gospell of
your saluation; wher when ye had believed, ye were sealed with the holy spirit of pro-
mise which is the earnest of our inheritance, wherof we are assured by the purposed posses-
ion, vnto the place of his glory.



Prese no apostle, nor of Prophets, nor of any man, but of
Iesus Christ, whose business I take in hande, bring
sent, not vpon myne owne head: by mennes Com-
mission, but by the Authority and commaundment
of God the father, whiche, by his sonne, hath com-
maunded me to preache the doctrine of the Gospell
among the heathens. I write this Epistle to all them
that leade they: lyfe as Ephesus, and leade they: lyfe
after suche sorte, that they apply they: endeuour to
kepe them vnspotted from the vice and incontinen-
ces of this world, and with a sincere conscience, be true the Gospell of Iesus
Christ, not looking for rewarde of innocency and holynesse, any where else,
than from whence they receiued the example: not waiting for the ende of their
felicitie, of any other, than of whome sprong the beginning. In the meane sea-
son, I write vnto you, not as thow ble to doe, that measure their felicitie, by the
dignities of this world, but I write, that God the Author of all goodnesse
(whome some, we may call our father, not for that, that he created vs
ouly, but muche rather, that being engraffed vnto the body of Christe, we are
increased into the inheritance of Chybern) maye dayly increase in you bys
beneficence, wherewith he hath seely deliuered you from the transgressions
of youre olde life, and of bygoblye hath made you followers of innocency
and righteousnes: and so continue you in conscience, that you maye bee of one
mynde amonge your felices, and that being reconciled once to God, you maye
take heed, that you breake not (in falling to synne agayne) the promise,
that you commaunded with hym, thow Ihesus Christ by sent, by whome

Grace be
vnto you &
Peace.

The paraphrase of Erasmus vpon the Epistle

and with whom, he geweth vnto vs all thinges, whom also we hat from henceforth woorthely call our lord, forasmuche as he hath set vs at libertie from the tyranye of the deuil, with the paye of his holy sacred blood, and taken vs to himselfe, and hauing deliuered vs from the deuilles seruitude, hath made vs his owne. The seruitude is fortunate, that bringeth vs to Christ. Nowe breis this thyng happened not vnto vs by chaunce, nor by oure owne merite. But God the father of our lord Iesus Christ, is altogether to be praised on our behalfe, that of hys free fauour, hath powred all gentile kyndnesse vpon vs, not bestowynge those thinges vnto vs, that pertaine to the vse of this lyfe, and bodelye susteynauce onely, but also those excellent giftes, that wayle to the saluacion of soule, and lyfe inuicible: which lyfe abydeth vs in heauen, through Christ, by whome the father hath set heauen gate wyde open. And because no maner shoulde be curious to aske, howe cometh this so an exceeding fauour, from whence cometh such a wonderfull gentleness. It was so resolutely determined through the goodness of God, by an eternal decree, euen before the foundations of the worlde were layed. For euen then he had chosen vs, that by hys soune, by whome he created, gouerneth and restoreth all thinges, our fornicious liuing shoulde be wyped awaye, and we be cunnen holy and faultles, not onely in the syght of men, but also of God himselfe, who esteemeth man according to the secret affectes of the minde, and that, not with the error of Moses lawe, (the seruicite wherof is tryed vnto this purpose altogether vneffectuall) but with the beliefe and loue required in the Gospell, whiche wynereth more of such as be willyng, than the lawe enforced by rigorous compellyng. For it is not a perforce stroke, that the seruantes doe constrainedly, for feare of inconuenience, or for theyr masters displeasure, but that, that chylden doe vncompelled by loue and good affectyon. which thyng was impossible to be performed by any strength of vs, had not God by hys eternal decree chosen vs into the roume and heritage of chylden, through onely Iesus Christ, vnto whome he hath so incorporated vs, through fayth and loue, that being made his members we may be one with him, so that by his participation, we attain that thyng that was not due to our deservynges. And therefore we may in no wyse attribute any thanks vnto our selues. In as muche as it stode with the good pleasure of hym, that is naturally good, to declare and manifest his free liberalitie bestowed vpon vs, more playne and open to the whole worlde. we (as concerning our own strength) could not possibly be any thyng els, than the enemies of God, and very abject slaves, but that he hath reconciled vs to himselfe, by Christ, to whome he loveth more than can be expessed, and of damnable torments, hath made vs acceptable deare chylden. As long as being snared with the danger of sinne we were members of the deuil, we coude neither loue God, nor be loued of God. But inasmuch as his most deere soune hath redeemed vs with the price of his most holy blood from the bondage of sin, and incorporated vs as members vnto himselfe, the father cannot possibly choose but loue those, to whome it pleased hym to make partners with hys soune. This benefite is surely inestimable, but notwithstanding suche was the will a bounteous largesse of almightie god, which although it be manifestly apparēt in every thyng, yet it more peculiarly abounded vpon vs, forasmuche as he openeth vnto vs (as a merciful heare father vnto his chylden) the secret misery of his eternal boyl, so many long yeres hidde from the world, the bondage wherof is most

Whiche be
God the fa-
ther.

According
as he had
chosen.

through
loue.

Whiche is
sayed vs.

To the
praise of the
glorie of his
fathers.

hygh wisedome and chiefe prudence, much more excellent than that knowlege, wherein being singularly learned in humayne disciplines, ye haue excelled o-
 ther sortes of men euer vnto this day. Whannes wit attaineth the knowlege of
 the secretes of nature, a yet when they are knowen to the bettermost they make
 no man any thing moze godly at al. But this secret mystery, that we here speake
 of, no reason of mannes mynde coule attaine, onles God himselfe had opened
 it vnto our knowlege to bring vs to true perfite felicity. But if a man woulde
 aske, for what cause hath God kept it close so long, and now at length manifes-
 ted it plainly: I haue nothing to answer, but that it so pleased the good wil
 of him, that willeth al for the beste, in as muche as he is goodnes it selfe. What,
 that is new vnto vs, is not new with him. For that that he shewed open to the
 world in sending his sonne now in the later dayes, was eternally decreed with
 the father and the sonne, albeif he would by his certayn & vnspeakeable counsaill
 haue it secretly hidden, vntill his determined time were fulfilled, to open this se-
 cret vnto mankynde. Wherin the losses of tyme, that the people in times past
 mispent in haime seeking saluacion, some by the outward obseruacion of Moses
 law, some by the studie of philosophie, some by superstitious religion & wor-
 shipping of demits, should be expelled, and the whole sume of all thinges p-
 apperteyne to true innocencie & to true goodnes, should be ascribed only to Christ,
 besides whom, no man ought to beleye any thing, for as muche as he, being the
 only fountayn, is content to gratify our petition with any good thing, that
 is eyther in heauen or earth. For God the father hath appoynted him to be the
 head of all, that all men should depend of hym onely, and to trust to receiue at
 his hand, whatsoeuer is rightly to be desired, and to acknowledge that it com-
 meth of him, whatsoeuer he of his bounteous liberallie bestoweth vpon vs.
 By whome also, such a boundant felicity hath chaunced vnto vs, that we were
 chosen vnto the lotte and inheritaunce of immortalite, not of our owne deser-
 uinges, but because we were predestinate to it by his deere lōg & go, by whose
 arbiterment and power all thinges are ordred and disposed by his vnspeak-
 able counsaill on our behalfe, according to his owne wil, who, forasmuch as he
 is the best & the most wise, he cannot possibly wil any thing, but those thinges
 that are both best & wisest. Such was his determinate wil, that we should be
 called vnto this inheritaunce & fellowship of Christ, not for our owne desertes,
 but of his free benignitie, to what through the monition of the prophets say-
 inges, had in a maner fixed our hope in Christ promised vnto vs, yea eue afoze
 the truth of the gospel came to light: so that this benefitt should not be ascribed
 to the obseruacion of Moses law, but that al the praise should wholly rebound
 to the glory of the goodnes of God, who was content freely to geue it to vs by
 his lone. Nevertheless the Jewes were not called alone to the promised fello-
 ship of Christ, although in distrusting the shadowes of Moses lawe, we haue
 embraced the truth of the gospell, wherof we trust assuredly to receiue true
 saluacion, yea without any helpe of the lawe at all: But you also albeif you are
 baptizained, yet as lone as ye beleue in the same gospell, you were chosen in-
 to the same fellowship. For we are not debtours vnto Circucision, as y we are re-
 ceined into the hope of immortalite. But vnto fayth, which if you haue as well
 as the Jewes, what should let you to seeke the goodnes of god: The cutting a-
 way of p foreskin is a mark to disterue p Jewe fro the Heathen. But p mark
 of the gospel extendeth further & is not priated vpon the body, but in the soule.
 With this signe, all are marked indifferentlye of what nation soeuer they be,

What wis-
 domes are
 prudence.

According
 to his good
 pleasure.

What he
 may to be
 vnto vs.

It is to be
 vnto vs.

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that embrace the doctrine of the gospel, and beieue his promises. Some will
 aske, what token is it, that discerneth the Christians from the wicked? Truly
 the holy gost, and the inward affect (not a scrulle bonde affect, but such a one
 as is commonly in good children) which maketh vs with al our hart to beieue
 the promises of the gospel, yea although they do not yet in this world present-
 ly appere. For þe expectaunce wherinto we are engrafed, shal not be fully pre-
 foined, but at the resurrection of þe bodies. Howbeit, he groweth by his spirit
 in the meane season, as a pledge a earnest of þe promised expectaunce. As þe
 token we are surely certified, þe god accepteth vs for his childre, not doubting,
 but he wil take his oathe to himselfe, whõ he hath redeemed by þe deathe of his
 sone. For þe mercifull gentleness of god is desirous to winne many, & wold haue
 his magnificence most specially knowe & notified to mankind, whiche þe more it
 is opened abroad, þe mo shall speake of it. God in times past saerd peculiarlye
 for þe Jewes, in that he deliuered the fro the seruitude of þe Egipcians. But it
 was a small matter, to haue þe goodness of god let forth only in one natio. His
 will is to be played & extolled of al mē, inasmuche as he hath freely redeemed al
 fro the bondage of sinne. For þe he esteemeth as pertinent to his glory, þe not only
 the Jewes, but al the nations of þe whole world through beieue of the gospel,
 should be partakers of saluatio.

Which is þe
 cause

Where the
 apostle saith
 of his
 glorie.

The next

¶ Before I also aske that I haue of the lord which ye haue in the Lord Iesu, and thus
 once all the (aintes) cease not to geue thanks for you, making mention of you in my prayers:
 that the God of our Lord Iesus Christ, the father of glory, maye geue vnto you the spirit
 of wisdome & reuelation by the knowledge of him selfe, & light the eyes of your vnderstanding, & ye may
 knowe what the hope is, wherunto he hath called you, and howe rich the glory is of his inheri-
 tance vpon the saines, and what is the exceeding greatness of his power to walke in,
 which he sheweth vnto us by the working of that his mighty power, which he wrought in Christ,
 when he raised him from the dead, and set him on his right hand in heavenly things, about
 all rule, and power, and might and dominion, and about every name þe is named not in this
 world only, but also in the world to come, and hath put all things vnder his feet, and hath
 made him above all things, the head of the congregation, which is his body, and the ful-
 filler of it, that filleth all in all.

For this consideration, I praye not whether you be circumsised or not, whõ I re-
 uerent tokens in you of euangelical saluatio, first in that you haue reposed your
 whole trust in the lord Iesu, thã in that you declare your Christian charitie to-
 wardes al kinnes the members of Christ. For this cause I cease not to geue
 thanks for you. For euangelicall sinceritie is of suche efficacy, þe it causeth vs to
 be glad of other mannes comodities, no lesse thã of our owne. And I make al-
 waies mencion of you in my prayers, wherib I daily call vpon God for þe ad-
 uancement of the gospels businesse, & he, which is god of al sortes of people in
 differētlie, & of Iesu Christ also asse his humane nature, of whõ also Christ
 hath so be god vnto whõ, as bene the auro: & fountaine of al goodnes, the fount-
 of al glory both wholly belog, maye geue vnto you, more & more þe earnest token
 of I haue spokē, his spirit, to inspire into your mindes this beauenly wisdome,
 and the knowledge of this myserie: that you maye knowe hym, that is the only
 auro: of all healthe, & that you maye behold hym in the meane while, as it were,
 with eyes, not with bodily eyes, but with the eyes of the hart and mynde, that
 see through the light of faith, wherewith the thynges are also seen, that see to
 come, whiche cannot be seen with the grosse bodily eyes: wherby you maye
 knowe that, which no humane philosophie tracteth, hath blessed the eterni-
 tance is, whiche he hath called vs to trust vpon: and how excellent þe dignitie

Which is
 the cause
 of his
 glorie.

of this most precious inheritance is, which the Lawes that receiue, a howe
 great the largenesse, and how exceeding the greatness of his power is, which
 he declareth eue now in vs: the which also (as it were with a certain secret en-
 forcement & cannot be expressed in tongue) hath transform'd & altered vs fro
 our olde trade, after such sorte, that we contene al other things, & trust onely to
 him, & concerning those things which we se, we hope after such things of him,
 as we se not, & such as he hath openly declared before in our head Christ: who
 of his mightie power hauing raised from death to life immortal, he hath exal-
 terd vnto so high honoz, that he hath set him on his owne right hand in þ King-
 do of heauen, & given him autoritie ouer al other rule, potestate, power & lord-
 ship, and euery other name of dignitie or power, how excellent so euer it be: &
 vnto these afore rehearsed, eytter in this worlde or in the worlde to come, that
 he may be loue not onely ouer bodely and earthly things, but also ouer spiri-
 tuall and heauenly things. So ferre hath he subdued al things without ex-
 ception vnder his fete. And to make our hope more stedfast and certain, that
 we shall also come to the felowship of the same gloiye, for asmuche as he hath
 made Christe loue ouer all things, his pleasure was also that he shoulde be
 the head vnto al the whole flocke of the beleeuing, that cleaue so fast to Christe,
 as the whole body is coupled to the head, that the one can not be diuincled fro
 the other. Finally the gloiye of the head is common to the rest of the members,
 wherunto the head is so str a boue, that it powreth his good nourishment vnto
 euery one of them. The bodye is not perishe, onles the head be at it: and the head
 wanteth sumwhat, if the body be not set to perfectly consummate in all his me-
 mber: wherunto Christe doeth feuerally powre his excellent giftes in such wise,
 that by himselfe he fulfillerth all things, and liueth and reignerth now whole and
 entirely perishe, hauing his members vnto himselfe.

The hath
 noought in
 Chapter .xx.

And hath
 made him a-
 boue all
 things the
 head.

¶ The ii. Chapter.

And you hath be encreas'd, when as ye were dead in trespasses, and synes, as the shadowe
 in some places ye walked, according to the course of this worlde, euen after the gouernour that
 euled in the eye, the spirite that nowe worketh in the chylde of vberleite, among whiche we
 all haue our conuersion also in ysame part, in the lustes of our flesh, and fulfilled þ will of
 the flesh and of the mindes: we were by nature the chylde of wrath, euen as well as other.
 But God hath be in mercy, (as his great loue wherewith he loue us) euen when
 we were dead by synes, and dead be together in Christ (by grace see ye saue) and rayse
 us up together with him & made us sitte together w hym among them of heauen in Christ
 Iesu. What is to come, he mighte shewe the exceeding riches of his grace, in kinde
 to be with thowse Christ Iesu. For by grace see ye made sitte thowse fether, and that not
 of your works. It is the 27. of Col, and sheweth that it is grace, let any man shoulde haue
 byn seie, for he sitte his workes in yppre, created in Christ Iesu vnto good works, whiche
 God requireth, that we shoulde walk in them.

The seruo-



Woe make me this, howe the father hath begun in a maner to
 accomplish euen now in you, that that is accomplished already
 in Christ, & shall be after ward accomplish'd in you. Christ dyd and
 rose againe, & shall neuer after dye any more. Ceres be was not
 subiecte to sinne, aibeit, forasmuche as he tooke vpon him an
 humane bodie, he was subiecte to mortallitie. As be birth, like as this
 is a certain death of the soule, and the forewarning of eternall death: euen so
 is immortall a certayne life of the soule, and the beginning of eternal life. But
 of this maner of life, God, that gructh be his spirite, is the prince. And the de-
 uil is þ enemy of death, hauing also a spirite of his owne, wherewith those that

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be inspired, are capt into the pleasures of this world, and plainly distrust the
 promises of eternal life. Christ dyed for our offences, and rose again to make
 us sure of the immortality to come. In the meane tyme, after hys example,
 you also being engrafted to Christ through baptisme, are dead to your sinnes
 and wickednes; wherin as long as you liued vngodly, you were dead in deede,
 forasmuche as you had affyaunce in nothing, but noyome shadowes of good
 things, wherwith this world is for a tyme of strauerye suche, as wauryng the
 spirite of God, are lead by the spirite of Satan, whose straunge in the meane
 while is permitted our this lower element, his spirite (I say) and he himselfe
 fettereth out as it were his own power in them, that hauing no trust in the pro-
 mises of the Gospell, see they whole felicitie in vniuersall and transitory things:
 and geue no care to God the father, that allureth them to true felicitie, but had
 leauer serue that wicked cruell maister, whome in tymes past you serued, and
 not you alone, but all we also. For about the law restrained vs from the wor-
 shipping of Images, yet our life was altogether defyled with noysome lustes
 of corporall rynges, by the enformente wherof, we passed of the tyme, not
 doing those thynges, whiche the holy ghost commaunded, but those that our
 owne mynde, geuen to fleshly affectes, had vs doe. By reason wherof it came to
 passe, that like as they, which are incorporated to Christe through faith, ap-
 pertayne to the inheritance, that is promised to obedient children: euen so we
 as disobedient children, should haue belonged to a tere contrary inheritance:
 that is to say, we should haue becomen the companions of hym, to whome we
 had toynd our selues. That death is eternal, that is appointed to the wicked,
 wherunto we also were subiect, asmuche as other, touchyng our owne state,
 and condition. Wee had abdicced our selues vnto it of our owne free choice, but
 it was not in our power to wynde vs agayne out of that most miserable serui-
 tude. Nowe you haue heard of our death, now you haue harde of our destruc-
 tion, but wherof cometh life, wherof cometh saluacion? Trulye not of
 our desertes, nor yet by the benefite of Moses lawe. Whence than? Surely of
 the free largesse of God the father, whose bounteousnesse and louyng affection
 is so plentious and so excreadably great to mannynde wards, that he hath not
 onely not punished vs according to our desertes, but also when we were dead
 by reason of our sinnes, he hath called vs agayne to life together with Christ.
 This I say, was not of our deserting, but came off free gyfte. And he hath not
 onely called vs agayne to life with hys sonne, but also he hath carryed vs vp
 these thynges þat are benethe, vnto the thynges that are in heaue, as there hath pla-
 ced vs through Christ Iesvs: by whome we haue indifferently together what soeuer
 he (our head) hath: as do possesse now in hope, all þat we shall shortly after possesse
 in very deede. Thus it was his will, that at the resurrection, when his promi-
 ses shall evidently appeare, he may declare his most abundant libeallitie, which
 is praised of his free goodness to power vpon vs, not for our owne good dedes
 sake, but for the merites of Iesvs Christ. For the thing is often to be reherced,
 þat ought to be fixed moste deperly in your hartes. It cometh of free grace, I say,
 that you haue obtained saluacion, from the destruction, wherbye we were tangled:
 lest ye should followe the error of some of the Jewes, which thinke to be saved
 for obseruing the preceptes of Moses lawe. You are enured for your salua-
 tion to faith, wherbye ye beleeued the gospell, as yet you may not brag of faith,
 as though it come of your selfe. Christ loued you first, as hauing drawen you to
 himselfe, he hath geuen you power, that you should loue hym agayne.

In the col-
 lusion of un-
 beliefe.

As we were
 by nature
 the children
 of wrath.

But God
 which is
 rich in
 mercie.

By grace
 are we
 made safe.

It is the
 gift of god.

And he it is, that hath freely powred into you the gift of sapth: by the whiche you should see darknes apart, and see the light of the Gospels veritie. It is wholly therefore to be ascribed unto his free gift, so that no man hath thereof to boast as though it were of his owne. In that we are created, we are indebted to God. Againe, in that we are regenerate by sapth and baptisme, and as it were made a newe, after an other manner, we are disioyred from the friodshipp of our parent the sinfull Adam, and engrafted in Christ, the prince of innocencie: to the intent that by the helpe and example of him, we should from henceforth apply the offices of true godliuesse, & that renouncing the olde man, we should represent the newe man in newe bedes, and become so ferre unlike to our selves in condicions, that a man might iustly say, it were not we. For God, by the doctrine of the gospell, hath opened vnto vs the reward of Imortalitie, to the intent we should preace hard vnto it through innocencie of lyfe and well being. For the euangelical faith is not an idle matter, but hath an inseparable companion, charitie, whiche causeth more duties to be done of the willing, than the preceptes of the lawe are able to enforce of the contraryed.

For we are
his owne
manys.

Wherefore, remember that ye being in your pastes Gentiles in the flesh, were called vncircumcision from that whiche is called circumcision in the flesh, whiche circumcision is made by handes. Remember (I praye) that at that tyme ye were without Christ, being vnaunted with the common wealth of Israell, and stranged from the sacramentes of the promises, and had no hope, and were without God in this world. But now by the meanes of Christ Iesu, ye whiche sometime were farre of, are made nye by the blood of Christ. For he is our peace, whiche hath made of both, one, and hath broken downe the wal that was a walle betwixt vs, and hath also put away, vnto his selfe, the cause of hatred, even the lawe of commandementes contained in the lawe written, for to make of thys one newe man in him selfe, by making peace, and to reconcile both vnto God in our body throughe the crosse, and first hated thereby: and came and preached peace to you whiche were a ferre of, and to them that were nye. For throughe him we both haue an entrance, in one spate vnto the father.

the same.

The yoke of Moses lawe is not layed vpon you. For one onely lawe of Christ: all Charitie is sufficient to accomplish the all duties. The Jewes are not indebted to theyr lawe for theyr saluacion, but yet you are so much more bounden to the goodnesse of god, as you were more farre of than they from the true worshiping of god, & from true religio. Therefore yf ye may the more vnderstande, how muche you are bounden to the bountie of God, for being nowe as ye are, your dutie is to remember, what ye haue bene afore tyme. For you were sometime Heathens, after the corporall distinction of kynred, whome the nacion of the Jewes, bragging of their carnal circumcision that is done with handes, name contumeliously vncircumcised, and repute them for prophane persons and abominable, supposing this felicitie, that was promised long agoe by the oracles of the prophetes, to belong peculiarly to themselves: and not vnderstandyng that they be reputed as vncircumcised persons before God, whose inward myndes are vncircumcised. But you at that tyme were vncircumcised both in body and soule, being so muche more abject & in miserable condicion than the Jewes, in that ye had no hope of Christes benefite to youwarde, that is to saye, because you were utterly astranged, as well from the tytle and friodshipp of the nacion of Jewes, vnto whome he seemed to be peculiarly promised, as also excluded from the covenantes of God, wherin he promised in saying to Abraham the father of that nacion. In thy seed shall all nacions be blessed.

During no
hope.

Gen. xxi.

The paraphrase of Erasmus vpon the Epistle

And to bee briefe, there remained no apparent hope of your saluation, in as
 much as being worshippers of beastes, ye had no knowledge in this worlde
 of the true God, where as the Jewes called him theyr God, and he againe cal-
 led them bys people. Accuriedlye, as soone as the truth of the Gospell
 shewd forth his light, Christ turned the course of thyngs bys yde bowse,
 and broughte so to passe, that you, whiche seemed nothing to petyne unto
 God, were nowe bys moost nere vnto him not by the circumcision of the foze-
 name, but by the blood of Iesu Christ, with the price wherof ye were not on-
 ly deliuered from the sinnes of your olde conuersacion, but also reconcyrd vnto
 God the father. In tymes past, you were at discorde with the Jewes, yea
 you were at discorde with God: but Christ the Author of peace and concord,
 brake away all the difference of circumcised, and not circumcised: he toke away
 the ceremonies of Moses law, as it had bene a wall, that beynded the concord
 betwene the Jewes and the Gentiles, so that two sortes of people, beinge a-
 foze most ferre differens one from the other, should agree and growe together
 in one, utterly expelling theyr olde grieues. For befoze Christs cummyng, the
 gentiles did wonderfully abhorre the Jewes obseruances, as superstitious
 thynges: and the Jewes contrariewise were in such conceit with themselues
 by reason of their ceremonies, that they held all such accuried as were without
 them. Christ therfore by his wonderful deuite, abolished and broughte out of
 bre that laud lawe, that consisteth onely in the prescribed carnall ceremonies,
 so that he would neyther admyt the Jewes, nor presse the Gentiles with the
 burthen of it. For he beinge very God, and very man after the fleshe, obserued
 the commaundementes of the lawe, and yet he testifyed, that the saluacion,
 which he broughte afret the spiter, belouged no lesse to the Gentiles than to the
 Jewes, so that now you should neyther be abhominable because of your cir-
 cumcision, nor the Jewes any flouter because of theyr circumcision, but
 that in dispatching the olde cankeredness of bothe those nations, he mighte of
 two make one new, so growe together into one new man Christ, the common
 sauiour indifferentlye of them both. And lyke as he made the Jewes and the
 Gentiles at one betwene themselues, even so he made them both at one with
 god, that there should be nothing to brake the atonment, but that the thynges
 in heauen and the thynges in earth, should bee ioyned together as it were into
 one body. The death of Christ, which he suffered for our sinnes, hath binced
 vs to God, with whome no man is at peace, that hath deliughe in synne. And
 forasmuche as this peace is bestowed both to the Jewes and to the Gentiles
 indifferentlye, there is no cause, why eithers of them should thinke them better
 than the other: specially in asmuch as the pledge and gage of the holy ghost,
 wherof we spake a litle befoze, is giuen commonlye to them bothe, without
 difference. Nowe howe it come to passe, that Clave by inspiracyon prophesied
 long agoe, should come. For Christ hath not offered the doctrine of the gospell
 to the Jewes onely, vnto towhome this blessed felicitie seemed to be peculiarlye
 promysed, and whiche also after theyr soze, were the true worshippers of
 God, but also vnto you, whiche were ferre of, bothe from the kindred of the
 people of Jewes, and from the worshipping of the true God: teachinge there-
 by, that throughe bys deathe, bothe the flockes of these should goe together
 into one shepefolde, and knowe hym to bee theyr onely shephearde.

But not
 by the
 means of
 Cosid. 3. 16.

For he is
 our peace.

whom
 he kept.

making
 peace.

For you
 which were
 a ferre of.

Pricks that hath opened by o his entrance to the father who before was
 displeas'd of our sinnes, and none other hath opened this passage to the Je
 hors, shall he who hath opened the same to the Gentiles but we are all bound
 down to him alone for that we are all to be de to approache both to that merciful
 father, having confidence in that common spirit, which wisely has aduised
 thus to direct us into the hearts of us both.

¶ Now therefore peace of strangers and brethren burrowes with the saints and The end,
 of the world of God to be all one. The apostles and prophets,
 as we can himselfe being the head. The church is built upon the
 foundation of the apostles and prophets, which wisdom has aduised
 to be an edification of God by the work of the Spirit.

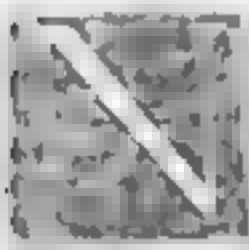
Now therefore, so the intent you should not think you being the truest be
 cause you came out of the stock of David or Abraham as concerning the Ma
 ter of the hedge, or because ye are within the gate of Jerusalem, as
 after the space, ye are curious and troublesome persons pertaining to the house
 of God which is builded not of the Jewes only but of all them that truly
 breake the Gospel. The foundations of this house are the Apostles the prea
 chers of the Gospel and the pillars are to be word long agoe in three pro
 phesies, that the gate of the Church should now be indifferently communi
 cation. The foundation you are to be raised and to be built upon Jesus
 Christ is the chief head stone of this building which being layd in the cor
 ner, completely and kepreth the wall together on both sides by his power
 and coupling all the building of the believers, conparted together on euerie
 side by the strength and strength of a perfectly held spirit. The temple, con
 creted of the lord himselfe is that of this holy building you are all a part thereof,
 like twelve stones layd upon the same foundations and holden together of
 the same cement as you make in peeces of iron and stone, but God
 in holy habitation is spotted from all yemes and bonds of gifts. There be
 none reserved in this temple but Jewes but in this temple, as they pre
 cept indifferently that embrace the faith of the Gospel.

¶ The ii. Chapter

¶ For this cause I Paule an apostle of Jesus Christ for you Brethren I ha
 ve heard been instructed by the spirit of God being witness unto all for The end
 the truth of the word of life to you as I have written in the letters to the
 Ephesians. The manner thereof and my knowledge in the word of Christ himselfe
 is that I was not spoken to the fowles of the air as the word of God is spoken
 to the church. The church is the temple of God which is built upon the
 foundation of the apostles and prophets, which wisdom has aduised to be
 an edification of God by the work of the Spirit. The church is the
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Chapter.

The firste word becometh general. The second is particular. The third
of the word is setting. The fourth is setting. The fifth is setting. The sixth
The hope of you
father of all, which is to be the



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of the Paule to the E; helians Cap. III. Folio.

Three hundred and my private head In the point was right I had a view of the country before all the quiet.

That the price of the goods be without doubt to be selling a year or two more than the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold.

It were an act of the gods, but given of all things, that I have seen this and suffered what the friends of it should be. And the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold.

Texte

And the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold. And the price of the goods at the time they were first sold.

The paralytike of Erasmus upon the Epistle

¶ Erasmus of Rotterdam, in this treatise, hath written a discourse
upon the paralytike, which is one of the most excellent and
valuable of his works. It is written in a style that is both
elegant and easy, and is full of good sense and
learning. He hath written it in a way that is
both useful and pleasant, and is full of good
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¶ Erasmus

The paraphrase of Erasmus vpon the Epistle

They are children, and not bonde seruautes. Let gentleness mitigate aueritic, you must beware that through wantwardnes of your old age, or through strays dealing, or immoderate forwardnes, you amend them not, but prouoke their stomakes to bee worse. In case they doe amisse, by reason of youth, they ought so to be admonished, that they may be rather taught than discouraged. Let this be the speciallest point of your charge, so to enioyne them with monitions and instructions from theyr tender yeares, and so to allure them with the examples of godlines, that it may appeare, they were brought by vnder Christian parentes accordyng to the doctrine of Christe. For by this meanes shall they sooner be brought to good frame, then with threatenings, or crueltie, if they be taught and not altogether compelled. You seruautes, let it appere by you, that the profession of the gospel, hath made you better and more profitable. And the duerie that other doe to their maisters, vnto whom they are bounden after the temporall condicion of seruitude. Ioke you on your behalfe doe it much more a boundauntly. For the office of baptyse is not to geue this libertie, that you shoulde bee in bondage no more, but that you shoulde dooe youe bounden seruce the more diligently: not that your will shoulde be to disdayne your maisters, because they are become bretheren with you in profession, but so muche the more you ought to haue them in reuerence, and bee the more stayde to offend them: For do not, as the common sort of seruautes doeth, your duerie for feare, and in your mynde curse them and watche them: but with an bpright sincere conscience obey them, considering this with your self, that you do this duerie vnto Christ, vnto whose wil you are obedient, although peraduenture your maisters deserue not that obedience. By this meanes shall it come to passe, that you shall not be lyke to the common trade of seruautes, that dooe theyr maisters commaundementes, while they be presently in syght, for feare of displeasure. But allowe as they thynke no body seeth them, than they wil do as they luste. In dede thys is to serue vnto the eye and not of a conscience, and working viles but to couer to please men and not Christe. In whose syght nothing is acceptable, that is counterfactly done or tyn by coercion. But be you as it becommeth the seruautes of Christe, hartly and saytfully courteous & diligent in your duties doing towarde your maisters, not because necessarie enforcerth you, but because God so willetth you. And see you alienate not your selues from doing your duties, albeir you haue croked and tolked me to your maisters, for in dede it is an expedient forwardnes of the Gospel, that you shoulde be courteous vnto them, so that your obedience turne not vnto ungodlinesse. And consider with your selues, that you doe that vnto Christ, that you doe vnto them for the Gospels sake, and that you doe it vnto God, and not vnto men, inasmuche as you doe it to men for the loue of God. And in case you bringe them vnto Christe, through your diligence, it is a right well bestowed boote. But and if they bee themselves withankeful, yet knowe you for a certeinie, that no man shall lose the rewarde of his well doing. And although he shall not receiue it at mans hand, yet he shall once vndoubtedly receiue it of the lord, not onely the bondman but also the seruaunt, whatsoeuer good turne he shall hartly bestow vpon an withankeful man. Now to conlude, like as those bondseruautes that professe Christe ought to be so muche the more profitable vnto their maisters, euen so is it requisite, that christia maisters be the more gentle in commaunding their seruautes, and in their behauiours to be themselves

Ye seruautes
be obedient
vnto your
maisters
as vnto
the lord
Christe
as vnto
the
lord
Christe
as vnto
the
lord
Christe

Blas in such wise, as the y may appeare, to count rather to be loued then feared, and to be hartely louing vnto they: bond seruauntes, inasmuch as they be receiued into the felowship of brethren: and not alwayes ready to threate and to beate, as the common sorte of maisters is accustomed to doe. Let your seruauntes perceiue, that you are become the more gentle by reason of the Gospel, so as they also may the rather be assured vnto that professio as well as you, if peradventure they haue not yet alreby professed: and confidre, that maisters auaritie is but a tempozall thing and onely established by mans lawe: And for all that it decummeth not vs in any wise to disturbe it: yet neuertheles there is no respect of persons with god. For he maketh neuer a whit the lesse of any ma because he is a bonde seruaunt, no: maketh the more of any maner, because he is a gentleman borne. According to mans lawes, you maisters haue power ouer your seruauntes vpon earth, but for all that in the meane tyme you haue a maister in heauen as well as they. And hys will is, that you care for youce seruauntes commoditie, through reasonable commaunding, and not to presse the with tirannie. These thynges that we haue hitherto treated of, tend to this end, that you should aswel be lyke vnto your head Christ in holines of life, as to agree together among your selues in mutuall concord.

Finally my brethren, be stronge through the Lord and through the powce of his might. The teste.
 put on all the armour of God, that ye maye stande agaynst the assaults of the deuill. For we wricke not agaynst bloode and flesh: but agaynst euill, agaynst power, agaynst worldly rulers, such gouernours of the darkness of this worlde, agaynst spirituall stronges in beuety thynges. Wherefore take vnto you the whole armour of God, that ye maye be habile to resist in the such daye, and stande perfect in all thynges. Stande therfore, and your loynes gird with the truth, bearing on the brestplate of righteousnes, and having shoes on your feet, that ye maye be prepared for the Gospel of peace. About vs, take to you the Girdle of faith, whereby ye maye quench all the fiery darts of the wicked. And take the helme of saluation, and the buckler of the spere, which is the word of God.

Now to this remayneth for a final conclusion, that forasmuche as the wicked doe lay sundry engines to ouerthrowe your tranquillitie, you must also be armed with a strong lustie inward conscience to resist them, not with the ayde of your owne powers, but by the meane of the lord Iesus your defendour, who will not suffer hys bodye to be desolate. Merely as for vs, we are feeble members, but he is valcaine and mightie, that hath taken vpon him to be our protectour. Desyre therefore of him all maner of spirituall armour and weapons, that therewith being in every point surely harressed, you may be habile to stand valcainly agaynst the assaults of the deuill. For we haue not watter and battayl with men, whose tongues our dutie is to overcome with payence. But our battayl is with wicked spirits, the enemies and foes of Christ, whose champions and instrumentes those are, that ragingly assault vs. And by there ministry the pynces and powers of deuils growe battail agaynst vs fro aboue, and exercise they: tiranye vpon such as be addycted vnto them through the naughtynesse of this worlde, and lay waye in the darkness of this worlde for those that loue the light of the Gospel. Agaynst those (I say) we must necessarily abyde battayl, and they are not onely mightie of strength, but also exceedingly perfite in spirituall pollicie, and that in the coastes of the ayre, so as they may the easilier come vpon vs, and so as it is the harder for vs to apprehende
 C C II them.

The paraphrase of Erasmus vpon the Epistle

them. To waite agaynst this kinde of enemies, no humayne weapons nor armour can doe any good. But it is the onely armour of God that must defende vs from harme. Therefore as often as you must entre battayl with your aduersaries, doe alwayes, as noble warriors are accustomed, when they haue to doe with a dangerous enemy. Set on all your harness, and doe euery thing accordingly, that when the danger of the battayl shall be, you may be able to keepe your place, and steadfastly stand vpon the sure rocke Christ. When menne goe to waite one agaynst another, theye they couer themselves on euery syde, that theye be not open any way to theye enemies ordinaunce. Then they make ready to beate backe the invader. The middle partes of theye bodies, because of the rebernes, theye gird with an Apron of maille. The vpper partes theye harness with a brest plate. Vpon the legges and fettes theye weare bootes, and an helmer vpon the head. Then on the lefte syde a shyld is buckled, to keepe of all arrowe shot. And so in like case, you that haue spiritual battayl, with wicked spirites continually, in sterde of the girdle, put on truth to gird vpon the loines of your mynde, so as you stande vpryght and thynke not of any naughtie entertainment of false goodes and false opinions. For the brest plate, put on innocencie and righteousness, to keepe the inward partes of your mynd safe and sure with the mayles of vertue and godlines. For bootes to put on the legges and fettes, loke you haue a sincere affection that couereth after nothing, but such thinges as be heavenly, and is afayde of nothing but onely of ungodlines: so as you may be alwayes readilye prepared to defende the Gospel, whose defense consisteth not in stryving of tumulte but in patience and quietnesse. And for that cause sake it is called the gospel of peace. The preachers wherof, the prophete in times past respecting, was in an admiration to consider howe excellently saye their feete were. But we must diligently see that we haue in continual readinesse on euery syde, that buckler of faythe, wherby we maye assuredly trust to all the promyses of God. What lacum so euer happeneth, with this buckler it shall be vanquished: what spye hartes so euer our subtil aduersarye shall shewe at vs, this buckler shall keepe them of, so as none of them shall peare any parte of oure liuely members. For what thing can wounde the soule, that defers death it selfe. And if you haue also with this buckler, the helmer of a vigilant mynde, that can take good circumspexion, you neede not in any wise to be afraid of your health. Finally, haue alwayes in your right hand the sword of the spirite, aswel to cut of naughtie lustes from your mindes, and to peerce to the inward partes of the harte, as also to keepe of the resistours of the gospels veritie, and to suppress falshead, that truth maye preuaile. This sword is the woide of God, that peareth with a constant power of sayth, not after the maner of mannes cutting reason, but rather cowereth through than cotereth. For the woide of man is but a weakke boattide woide, so muche as it cowereth onely of vayne transitory matters: But the woide of god is effectual, and can skil of nothing but of heavenly thinges, and peareth through brest the ioyntes of the soule, and searcheth euen to the inward boones and marrowe. These be the enemies that Christians haue battail withal, whereas with men theye are at peace: And these are the weapons wherewith theye defend themselves and get the victorie, not with their own powers, but by the helpe of Christ the mightie Captayn, whosough whosough luckie apde theye battail hath good success.

And praye alwayes with all manner of prayer and supplication in the spiritte; & watche
 thereunto with all industrie and supplication for all (sinners and for me, that perseverance
 maye bee graunt vnto me, that I maye open my mouth freely, to breake the secretes of my
 gospel) wherof I am messenger in honore) that therein I maye speake freely, as I oughte
 to speake. But that ye maye also knowe what condition I am in, and what I dooe. Tychicus
 the well beloved and faithful minister in the lorde, shall shewe you of all thinges:
 whom I have sent vnto you for the same purpose, that ye mighte knowe what case we
 are in, and that he mighte comforte your hartes. & care be vnto the brethren, and loue
 with faith, from God the father and from the lorde Iesus Christ. Grace be with all of you,
 whiche loue our lorde Iesus Christ faithfully. Amen.

Therefore it standeth vs in hande to praye alway vnto him with continual sup-
 plications, and to besyethis of him from the bottome of our hartes, without
 ceasing in our prayers day and night, that all saintes maye haue the vpper hand
 by this sword of the spiritte. And it is also your durtie, to helpe me with your
 prayers, and to beseeche God that he would geue me plenteous perseverance of
 the gospel, whansoever I shall preache it: and that it would please him to vse
 my mouth as an instrument vnto his owne glory, and to your saluation, so as
 I maye boldly and without shakinge declare vnto all men the mistical doctrine
 of the gospel, wherunto all men are called indifferently. And that I be not hin-
 dred by suche as labour by all possible meanes, that the glozyc of the Gospel
 should not be spied abroad, for the doing wherof, I am made an embassadour,
 yea such now being laden with chaynes, and suffering exceedingly, that I maye
 boldly goe about the office committed vnto me. And that this mind maye still
 preserue with me vnto the ende, and that by the helpe of Christ, I maye freely
 speake, as it becommeth me to speake. For it is a rebuke for a preacher of the
 gospel to be afraid of any thing, that should hinder him from doying the office
 of the gospel. To conclude, as concerning the state of myne owne thinges, &
 howe the matter standeth with me here, you shall knowe all of Tychicus my
 well beloved brother, and not a brother onely for the sinceritie of his faith, but
 also a minister and an helper in the gospels business: whom I have sent vnto
 you for this purpose, that you mighte knowe certainly in what state we are, and
 that you should be much comforted by his being there, lest your hartes should
 be discouraged through myne afflictions. For I am so tryed and bounde, that
 the gospel of Christ doeth triumphe, notwithstanding, men out of the prie-
 son. My prayer is, that peace and mutual loue ioyned with sincere faith,
 maye be vnto all the brethren. Of faith springeth charitie, a charitie now-
 eithers concord. These thye with prosperous procedyng, graunte vnto
 you God the father, and the lorde Iesus Christ. The loue and
 merciful goodnesse of God be for euer with all them that with
 an vntained conscience and vnspotted life, loue the lorde Iesus
 Christ: and despying the transitory trybles of this
 worlde, folowe the thinges that are e-
 ternall and heauenly. And to con-
 firme this mine hartie prayer,
 I beseeche god graunt
 mercifully.
 Amen.

Thus endeth the paraphrase vpon the Epistle
 of S. Paul the Apostle to the
 Ephesians.